

JANUARY 1975

youth

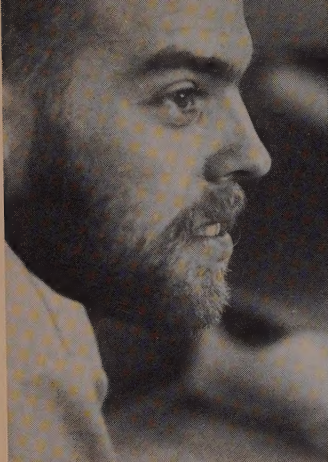
Religious Education
EXHIBIT
Pacific School of Religion

MAGAZINE



Friendship Teams Cover Connecticut
Was Martin Luther King a Prophet?

A POSTER PULLOUT
A Doug Brunner Calendar



Nick Gilbert



Laurie Holmes



Ken Gillon

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"We're not experts, but

ARTICLE AND PHOTOS BY KATRINA JOHNSON

"Kids like to have an excuse to tell one another about themselves. With an outsider, you can do it," explains Janet Taylor of West Hartford, Conn., as I met with her and five other members of their Friendship Team. All are volunteers and they work many weekends in churches in Connecticut. "When our team comes into a church and leads the 'games' where we all write down our feelings and then share them, it gives us and our hosts a chance to show others what each of us is like."

"For me personally," observes

Katrina Johnson is a free-lance photographer-writer from Woodbury, Conn.

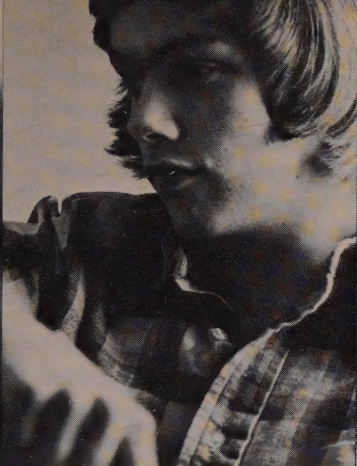
Ken Gillon of Coventry, "Friendship Teams are a way to be accepted on my own level. I don't have to play by someone else's rules, like in school where you have to be a jock or a brain or a socialite to be accepted. I don't have to put up a false front. I can be real and accepted as I am."

Laurie Holmes of Riverside feels, "It's a chance to get together with kids all over the state and to meet new people."

"The youth groups we visit usually already know what's ailing them," says Brenda Dreher of Wethersfield, one of the team's two adult advisors. "They know



Janet Taylor



Chris Rowland



Brenda Dreher

we can be your friends."

when they are self-centered, have cliques, or have loudmouths, but they're not doing anything about it. When we come along, they ask us to help them change."

"People want easy answers," says Nick Gilbert of North Granby, the other adult advisor. "But we're not a cure-all."

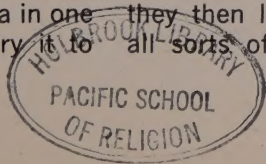
"I guess you could call the team a catalyst," chimes in Chris Rowland of Bethel.

"We simply share ourselves and our ideas," says Ken. "People ask me, 'How do you know so many different programs?' We're just carriers. We pick up an idea in one part of the state and carry it to

other parts. And at our training weekend last fall we saw 14 different programs."

"It's a lot of work and exhausting," says Laurie, "but it's worth it."

A typical weekend for a Friendship Team starts on a Saturday afternoon and ends on a Sunday evening. In between, team members are hosted Saturday evening by the local church at a social event, they stay overnight in homes, attend church on Sunday morning, use the afternoon to plan for the evening program which they then lead. They bring along all sorts of resources — books,



records, magazines, visuals, and, most of all, themselves.

Sponsored by the Connecticut Conference of the United Church of Christ, Friendship Teams were started in 1960. Each year about 65 young people throughout the state are trained in team leadership skills and program building. Teams of four to six youth and two advisors visit local church youth groups upon invitation from those churches.

Coordinating the state program is Ms. Betty Harrison of Wethersfield. Handling the training program is Deane Hodges, the Conference Minister of Christian Education.

"Friendship Teams have a two-

fold impact," Betty told me. "First, the youth of the church visited have their horizons of ideas widened, they begin to feel a relationship outside their local church, and, when their own program is dull or even dead, a visit from the team can be just the shot in the arm they need.

"But, second, just as important as the experience of the local church is the experience of the team itself. The members come together as strangers and by the end of the year become close friends; and they have a real experience in learning how to work together. And many go on to be active adult leaders in the church when they finish high school."

youth magazine

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Cover photos by Katrina Johnson

The idea of Friendship Teams started when a group of young people wanted to respond to the theme for the year, "Evangelism," chosen by the national Pilgrim Fellowship offices. But they felt they weren't prepared to "evangelize" others, if that meant trying to change others and telling them what they ought to be.

"But the young people felt," recalls Bettsy, "that what was needed was a type of relationship where you can be you and I can be me and we can accept each other as we are because we are one in Christ. We're not trying to change you, we're not program experts, we're not problem-solvers, but we can be your friends."

With that as background, teams are trained in being sensitive to other people—aware of their feelings and needs—and trying to respond with programs that are appropriate to where a particular local group or community is at and **not** where the team is coming from. They are trained to function as a team. They are trained to gather and to use timely resources.

"We have to keep emphasizing to churches and to the teams," Ms. Harrison told me, "that these young people are not to be thought of as doctors called in to diagnose and cure the ills of a group. They are called to share the best of what they have and who they are. In the long run, this is more help-

"We're just carriers. We pick up an idea in one part of the state and carry it to other parts as we visit different youth groups."



ful to a group than pat solutions to specific situations."

Programs planned for local groups usually involve a game-type activity where people can loosen up and feel comfortable with each other, some kind of serious type discussion and always worship. They usually plan it so one leads naturally into the other. Sometimes the serious part is incorporated in the worship. Worship is often based on a Quaker meeting plan, and done in an attitude which does not put pressure on people to speak if they don't want to.

Discussions are usually based on what is the expressed concerns of the kids themselves — often these seem to involve family relations, feelings of not being worth much as a person, not being sure of a sense of direction in life, questioning faith. Often there seems to be a need just to talk with outsiders and get a new perspective.

"In the 60's, everyone was social-action oriented," Nick notes in his team's discussion of plans for an upcoming program. "Nowadays it's more individualistic. Kids are saying to themselves, 'Let me get myself together first, then I can think about others.'"

"Yeah, I've noticed a real sense of frustration," Ken interjects.

"Kids seem to be tired of fighting, either for or against something," Chris adds. "The frustration of fighting for losing causes

has gotten to them. Worrying about world problems isn't as important as it used to be."

"Too often mission now means to send the youth group on a trip," says Nick. "It's very self-oriented."

Whether for good or bad, realistic or not, this attitude is probed among other topics as the team leads local groups in discussion and worship.

"We have to be adaptable," Nick noted. "Each program is different because each church is different."

"We don't want to put down the leaders, but we want to bring out the silent ones; give them self-confidence in their own ideas and worth," Brenda says.

"And it's important to have a good relationship with the whole church, not just the youth group," Ken says. "We don't wear jeans on Sunday morning because that would turn off a lot of people."

As they travel around the state teams see some youth being isolated from and not feeling a part of the total church institution. This comes mostly from lack of communication. But where adults do care about their younger members, youth are taking a significant role in their churches, locally and state-wide.

"Often local youth groups become a place where kids feel safe and comfortable in a world that is changing so rapidly around them," observes Ms. Harrison.

"When the kids go to a gigantic high school, they feel lost, but they have a sense of security and belonging in the church group.

"Theologically," continues Betsy, "we find a lot of kids trying to straighten out on a personal level what God is all about and what is this meaning of Jesus they've learned about in church school. They're exploring a personal faith.

"That's why Friendship Teams try to affirm each person as a human being," concludes Ms. Harrison. "This is certainly a Christian thing as well as a leadership-building thing."

Laurie agrees. "You can get to know people better in church than in a social institution like school.

In the church, we've got a common tradition and belief. We're all trying to be better persons, to live Christian lives, and to follow the example of Jesus."

"I believe that the church is the last chance for a truly caring community in our society," says Nick. "That's why I'm part of it."

"Every time you touch someone, you are touched," Chris says thoughtfully. "Each time you go out on a weekend team visit, you increase your life experience — you get a chance to reaffirm your own values, as well as those of the people you meet. And when a program is successful, it's good for all of us." □

"I believe that the church is the last chance for a truly caring community in our society. That's why I'm part of it."



GAMES FRIENDS PLAY

As the team sat down to plan its Sunday evening program, it batted around such game-type openers as the following:

Build a bridge: Two groups are separated by a pretend river about four feet wide and they must build a bridge across the river. Each person in both groups is given some item, like a newspaper, straws, tape, string, sticks, or whatever it takes to build a bridge. There's no talking, no leader, and no stepping across the river. Everyone gets involved.

Paper-bag images: Pass out paper bags to everyone. On one side of the bag, each person draws how that person thinks he or she comes across to other people. On the other side of the bag, the person draws how she or he would like to come across to others. When finished, each one puts paper bags over his or her head. Discuss each person's duo-images only if the persons feel free and secure enough to be honest.

Make a shield: Each person puts his or her name at the top of the shield. In six partitions of the shield are the following questions to be answered by each person: If you had all the money in the world, what would you do? To what are you committed? How do you come across to other people? How would you like to come across to other people? What has caused



Bridge-building is an experience which involves each person's contribution.

you pain in the last year? List three words you feel describe you. After each one has written her or his own answers, divide into small groups and share what each wrote if he or she wants to.

Circle of string: In a closing circle

one person takes a large ball of string, ties the end around his or her fingers, says, "love is . . ." as that person throws the ball of string to another person. That second person ties the string to her or his finger and tosses it to someone else until everyone is tied together. Can be very moving.

Play with children's toys: And pretend you are a child for awhile. Then break into groups of twos and talk about what it was like to be six or eight years old. Then regroup in fours and talk about who you are and how you will feel five to ten years from now. Don't rush your age-group discussions but don't let them drag on.

An imaginary blob is thrown around a circle. The person who "catches" it can create an imaginary anything she or he wants before throwing it on. All is done in silence. Sometimes it's an imaginary balloon, flower, yo-yo—you name it! One person took an imaginary rope and tied the whole group together, then pulled them around!

Magic Shop: Preferably everyone is in a circle. The magic shop opens and the wizard comes out. "What will you bring to trade?" the wizard asks as she or he moves to individuals. "I'll trade a smile for a friend," or "a handshake for a song," or "a skip and a jump for a scowl." Good game to draw out quiet people.

Puzzle puzzle: Divide into groups.

Give each group a puzzle. Sometimes plant a piece from one puzzle in with the pieces of another group's puzzle. Each puzzle could picture something to do with the theme of the meeting. But it also makes groups begin to seek out where those "extra" pieces go.

A well-versed skit: Break into small groups. Give each group a bag containing some small objects found around the church—in the kitchen, nursery, etc.—and a Bible verse. Each group then has to make up a skit using the objects and verse they have.

Trust walk: Divide into twos. First one closes her or his eyes while the other leads the "blind" person around, giving directions as to where to step. After awhile, they shift with the first person leading the second who has now closed his or her eyes.

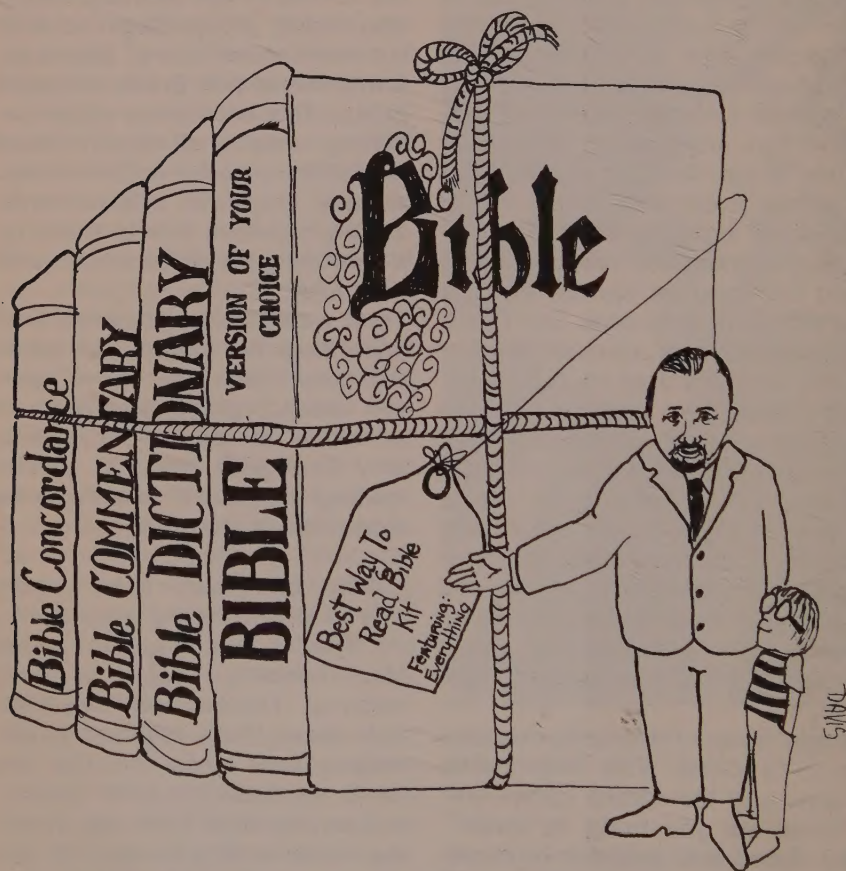
Why had such games been shared at the training sessions?

"They're not only fun," says Ms. Harrison, "but they have meaning. For example, the trust walk shows that a relationship can deepen only when, on the one hand, we trust the other person, and on the other hand, we accept the responsibility to care for and to support the other so that no one stubs a toe or goes splashing into a brook. And it carries into our belief in God. Our trust in God is real, even when we aren't sure God's always there."

What is the best wa

INSIDE THE BIBLE

A series by Frank H. Seilhamer



Art by Robert Davis

to read the Bible?

As a beginning reader, a person would be quickly discouraged by starting with the first chapter of the Bible and trying to read through it from beginning to end, because much of the Bible is not put together in a chronological narrative fashion.

I think that the best way for you to get a feel for what the Bible has to say and to catch the continuity of the texts is to begin by reading two books of the Bible together—one from the Old Testament and the other from the New Testament. I would suggest that each day you read a section from each of the two books. This trip into the Scriptures doesn't have to take a lot of time, for many books of the Bible can be read through in about an hour.

Begin with first books first. I'd start with Genesis—the first book in the Old Testament—and with the Gospel of either Mark or Matthew. Read at least a chapter at a time, but read from both books on the same day. In Genesis you'll get some flavor about the Hebraic understanding of life and where it began. In the Gospels of Matthew, Mark, Luke and John—the first four books of the New Testament—you'll get a biography of Jesus, the One in Whom the whole of life

comes together. So at one reading, you'll get an understanding of life as the Hebrews perceive it, and touch the center of life as we Christians understand it.

After you've finished with Genesis, the book of Exodus is an excellent next step. In fact, for some people Exodus might be the best book with which to begin, because it deals with themes of **liberation** and the **Now**. The Greek name for the book from which our English title is derived comes from the word **Ex** meaning "out" and **odas** meaning "a road." Hence **Ex odas** is the road out of bondage. It is a road that can lead to freedom for you, as it did for others! And as you travel it, you'll find that many recurring themes that you meet in that text will plug into today. You get new fixes on how people can be freed **now**, as well as how God acted in history **then** to liberate the oppressed. So when you dive into Exodus be prepared to find a book as up to date in its concerns as tomorrow's newspaper will be!

This is the third in a series of articles on the Bible, based on questions asked by our readers and answered by Dr. Frank H. Seilhamer, President and Professor of Old Testament, Hamma School of Theology, Wittenberg University, Springfield, O.

What happened after Jesus? In the New Testament, I'd follow the reading of Matthew and Mark with another one of the Gospels until I've read all four of them. Then I'd turn to the Book of Acts, which is the continuation of the Gospel according to St. Luke. The Book of Acts carries on the story of what happened to Jesus and the disciples following Jesus' resurrection and ascension. In this one little book you get the history of the early Christian church. What a delightful and thrilling economy version of the Church's birth!

After Acts, I would go on to read some of the Epistles—the books of Corinthians, Galatians, Ephesians, and then Romans. The book of Romans is an excellent one, but rather heavy.

In the Old Testament, I would go from Genesis to Exodus, jumping over Leviticus and Numbers to read Deuteronomy. The reason for this link-up is that Exodus and Deuteronomy deal with essentially the same kind of material, hence ought to be read one after the other. After this excursion from Egypt to Palestine, dig into Joshua, Judges, Samuel, Kings and Chronicles. In this sequence you will get a history of the Israelite people from the time of Moses through the destruction of the Jewish state.

What did the prophets really say? After those historical books have been read, I suggest you

read some of the books of the prophets. A number of these sensitive and gutsy people will have been mentioned in the books you just covered. Now is the moment to read what those prophets themselves actually preached. So, plunge in and meet them, person to person, Isaiah, a great Eighth Century prophet; Jeremiah, the prophet who spoke just before the destruction of Israel and immediately following it; and Micah, Amos, Hosea, upon whom much of what we know about God's dealings with his people rests. Coming to grips with these stimulating persons may well make them your friends and guides for life.

Psalms is a book you can read alongside the others listed above because you can leave off your concentrated study of it at any point. It's really a collection of 150 poems gathered together into one bundle. The Psalms really are Israelite folk tunes, although a number of them originally are Egyptian folk songs that the Hebrews adopted and adapted. A few of them were written by poets from other non-Hebraic cultures, ancient Ugarit and Canaan, for example. The Israelite compilers of the hymn collection found these verses to be such authentic and valuable conveyors of truth that they brought them into their song book of faith. So, really, while the book of Psalms is **Hebraic** in its theology, in a very real sense it is

international in its character. You might find a few famous ones—like the 23rd or the 150th Psalms especially familiar. The Eighth Psalm, which deals with the creation of people and what they are about, may speak with special power to folks whose appreciation for themselves and others is not as great as it ought to be. All these poems have had potent messages for various people for thousands of years! That is one of the reasons they are still around!

By the time you have read these suggested books of the Old and New Testaments, you will have gotten a sense of the contents and sweep of the Bible. With that as your base, then move into the other areas and texts that remain.

Aids to understanding: Along with reading the text of the Bible, it would be helpful to have a few books to assist you in your reading. For example, it is well to have on hand a **Bible dictionary**. Like a regular dictionary, this aid has its subjects arranged in alphabetical order. Each of the entries carried has some description about an item, person, or topic that is referred to somewhere in the Bible. The articles will vary in length, but each of them will provide information about questions that may arise as you delve into the Bible.

A Bible commentary is a useful tool. A commentary is a book whose author explains the Biblical

“Since the Bible that appears in English is a translation, you should not get stuck with only one translation to which you refer.”

text, trying to clarify and amplify its meaning. Commentaries usually contain an introduction to each Biblical book, some information about its authorship, date, composition, and the organization of the various texts, and deal with some of the issues which this or that book raises. Many commentaries give a verse or chapter by chapter explanation of a writing in question. You can buy such commentaries as individual volumes based on particular books or in sets of volumes, each dealing with a separate book of the Bible. There are several excellent single-volume commentaries that deal with the entire Bible. Of these **The Interpreter's Bible Commentary** is one of the best. **Peake's Bible Commentary** is also very good. Checking the card catalog at a school or public library will turn up additional titles you might like to consult.

A third tool that would be helpful in understanding the Bible is a **concordance**. A concordance tells you where every word used in the Bible is found in different

verses. For example, if you know one word out of a verse or if you want to look up a word you may have heard being used in the Bible, like "love," a concordance will list for you all the places in the Bible where that word appears. The concordance also can be very helpful in looking up **subject** areas.

Try several translations. In reading the Bible, I also suggest you read a number of Bible translations. Since the Bible that appears in English is a translation from Hebrew, Aramaic and Greek manuscripts, you should not get stuck with any one as being the **only one** to which you refer. Each Bible translation has its own **characteristics** and **qualities**, **strong** and **weak** points. Comparing a number of different translations can give a more rounded perspective on a passage than might be possible from reading a single version.

I personally happen to like the **King James Version** of the Bible. That may well be because when I was a youngster my goal was to memorize the entire Bible from beginning to end. After memorizing about two-thirds of it in the King James translation, along came the **Revised Standard Version** and blew the whole project to smithereens! The problem then arose as to which of those two texts was to be the basis for my memory bank! Despite my familiarity with the texts of the Bible in their original tongues, the King

James Version is still the Bible I find myself quoting most often, even though it has many textual difficulties of its own. The language it contains, though beautiful, is archaic and dated. Since very few people use the verbage it contains, in some ways it seems to be very much out of touch with the late 20th century.

If you can buy only one translation of the Bible, I would suggest that it be the **Revised Standard Version**, which is excellent. The **Jerusalem Bible** is also a very fine translation, which while being faithful to the original texts is crisp and quite readable. The **New English Bible** is a rather good translation in its own way. One problem it has for me is that it is paraphrastic—that is, it sometimes departs from the original text more than I like to see as it tries to convey more the sense of the text rather than reproduce the actual wording of the manuscripts from which the translation is being made.

For people who find the Bible difficult to read, I would suggest they start with the translations done by J. B. Phillips. His **Gospels** and **Letters to Young Churches** are superb. While also paraphrastic in its emphasis, Phillips has produced a very readable translation of the Book. The problem remains that this fine Biblical scholar's translation includes only the New Testament.

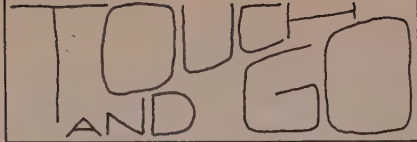
One of the most common texts in use among young people today is the one I like least for myself—the **Living Bible**. It is so paraphrastic in its approach that it is highly inaccurate time and again. While it is highly readable, I think it is almost dangerous, since it can give people a distorted understanding of what the available manuscripts of the Bible really contain.

A good place to get inexpensive copies of the Bible, as well as copies of the accompanying Biblical resources we've mentioned above, is the American Bible Society, 1865 Broadway, New York, N.Y. 10023. This excellent organization generally makes its publications available at cost, or at near cost. Catalogs of its offerings will be sent free to anyone requesting them.

Read it for yourself. If you have those four books—the Bible, a Bible dictionary, a Bible commentary, and a concordance, you've got the basic tools to read the Bible intelligently for the rest of your life. You could buy all four of them for about forty dollars or less and get excellent quality for your investment. Many churches have all of these books for you to borrow and use, as does every public, college, or university library. The Bible is there for you to explore for yourself. How about taking the "plunge" as soon as you lay down this magazine? ☐

"At one reading, you can get an understanding of life as the Hebrews saw it and also touch the center of life as we Christians see it."





To be or not TV?

I have just read the October 1974 issue of YOUTH. What difference is there between this issue and any secular magazine our youth are reading? Where is it unique in being a Church or Christian publication? Don't the churches you speak for have anything unique to say to the youth of today? What is your reason for no quotation, reference, or mention of the Church, Bible, or Jesus Christ?

—C. H., Sacramento, Calif.

A Response from the North

Your August issue had an article entitled "Kansas to Canada" (pg. 12) to which I, as a Canadian, object. To help your young people understand why Canadians do not always like Americans I have underlined a few statements in the article. On page 14 the story mentions that the Kansas youth were playing with a frisbee "and evidently introduced a new pasttime to the Canadians." In actual fact, frisbees went out some years ago. On page 17 one youth was quoted as saying that Canadians were impressed that people in the U.S. "take for granted a couple of cars and a colored TV set. You didn't find any air conditioning in automobiles, either." Come on now! Most families have a couple of cars and color TV is almost universal in cities. Air-conditioned cars are quite common—we've had one for years. On page 19 another youth is quoted as saying "They seemed to feel envious or they hated the power of the country." I would like to know, envious of what please? What we hate is the misuse of the power of the country.

—name withheld, Toronto, Ontario

Freshly appealing

I was recently introduced to your magazine and am very impressed. It is fresh in its approach and has much to offer young people, to say nothing about those of us over 30. Thank you for your work and effort to make Christ real for our young people.

—R.K., Colorado Springs, Col.

It Helps

I find YOUTH Magazine very helpful in ideas and philosophies important to today's youth. The graphics are great!

—A.H., Rochester, N.Y.

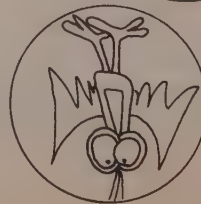
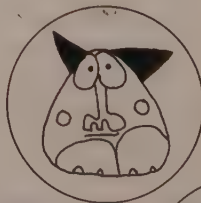


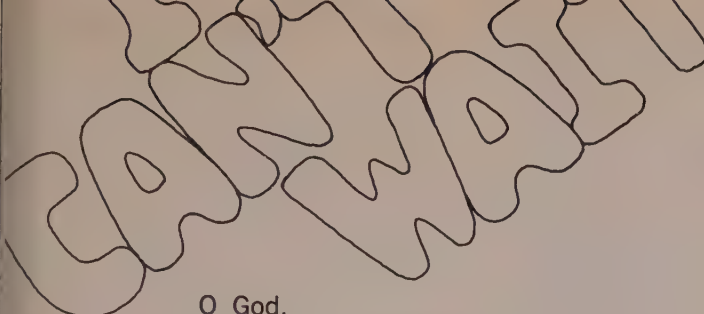
1975 PULLOUT CALENDAR

Which of these personalities do you feel you most resemble? Select one, cut it out, and use it to mark your own day-to-day trip through 1975. Or, if you want company, use more than one.

In removing your poster pull-out calendar from the magazine, be careful to release the staples before you pull out the calendar.

And bon voyage in 1975!





O God,
I can't wait for tomorrow,
when I can
 finish school,
 get away from home,
 get a job,
 get married,
 be old enough to vote,
 and grow up.

But what about today,
when I
 am bored with studies,
 wish my parents would understand me,
 don't know what I want to be,
 worry about getting dates,
 couldn't care less about the news,
 and am simply baffled by life?

Does my today shape my tomorrow
when I
 study to learn, not to please others,
 take time to work things out at home,
 explore vocational options now,
 develop honest relationships with friends,
 learn enough to want to do my part,
 and try to answer, "Who am I?"

Maybe it's not tomorrow I'm waiting for,
but today that waits for me to live more fully.

Help me, O God.



"Amos" by Doré

How do
we
know a
prophet
when
we see
one?

BY WALTER BRUEGGEMANN

When I talk about "prophecy," I am **not** talking about fortune-tellers, magicians, mystics, or occultists. I am talking about prophets such as Amos of the Old Testament story and of Dr. Martin Luther King, Jr., of our own time.

But, you ask, how can I say that Dr. King was a prophet when he's been dead less than seven years? My answer is that if we understand the prophet Amos better and if we understand Dr. King better, we may be able to see more clearly what prophecy is all about—both in the ancient world and now—and we may better be

Dr. Walter A. Brueggemann is Dean of Academic Affairs and Professor of Old Testament, Eden Theological Seminary, Webster Groves, Mo.

Wide World Photo



able to judge whether or not Dr. King was truly a prophet.

Prophecy, as I see it, is concerned with costly endings and with glorious beginnings, with the dismantling of dehumanizing forms of life and with the building of a humanizing society. It is about God's purposes of justice being fulfilled among all people.

Amos is the model by which most other prophets have been understood. Amos appeared in ancient Bethel in the 750's B.C. He came boldly into a center of complacency and security and, on the authority of God, he announced a new perspective on life that threatened the people he criticized, especially the leaders.

What does an initial comparison of Dr. King with Amos show us? Dr. King first became public in

Birmingham, Ala., in 1954 with the bus boycott that announced to all people of that day that racial discrimination was against the ideals of democracy, against the laws of the land, and against the will of God. Things were never the same again.

If you believe, as I do, that God does not leave people without prophets, Dr. King's life affirms this to us. Prophets come unexpectedly but their coming among us makes a difference. God continues to act in ways that are strange and unwelcomed and not easily managed by our scientific and practical minds.

But how do we know a prophet when we see one?

- **They don't let us forget God.** The prophet Amos reminded the



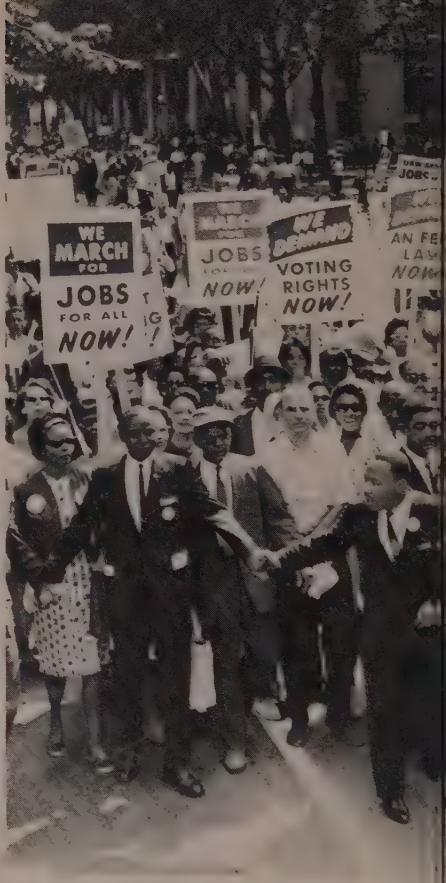
The roots of Dr. Martin Luther King, Jr., were in the church. He and his father were both ministers and his civil rights movement started in the black churches.

people of ancient Israel that their decadent life was evidence that they had broken their covenant with God in which they had sworn to obey and to rely on God. Amos called them back to learn again to perceive life, to develop attitudes, and to shape actions from the point of view of their covenant with God.

Martin Luther King, Jr. is like every other prophet in calling his people back to the purpose, power, and rule of God in their lives. This Baptist minister believed that humans are made in the image of God, but, he said, because of their failures, the image of God in humans is perverted, "And so in a real sense, the 'isness' of our present nature is out of harmony with the eternal 'oughtness' that forever confronts us. We know how to love, and yet we hate . . . Races trample over races; nations trample over nations . . . We destroy the values and the lives that God has given us."

Dr. King called his country and its churches to share his conviction about God's rule being at the center of human existence.

- **They are driven by God's call.** Every authentic prophet is one who speaks with authority and with a compelling voice. This authority is not because they have special credentials, or a high office, or an impressive soap-box, but because **what** they say com-



pels attention and demands a response. The older prophets like Amos had the guts to say, "Thus saith the Lord." He dared to claim that he had been confronted by God and compelled to speak about God's will and announce God's rule (Amos 7:10-17).

Anyone who heard or saw Dr. King discerned the same power about him. He was a speaker of



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"We will not be satisfied until justice rolls down like waters and righteousness like a mighty stream."

Over 200,000 marchers joined Dr. King in the largest demonstration in Washington, D.C., on August 28, 1963, to plead the cause for strong civil rights legislation in Congress.

passion, deep intelligence, and love for all people, who simply had to be taken seriously because of who he was and what he said. No one could doubt that he spoke out of his own struggle to be God's man in a very special way.

In his last public speech on the night before his assassination, he said in an ominous way: "I just want to do God's will. And he's

allowed me to go up to the mountain. And I've looked over and I've seen the promised land. I may not get there with you, but I want you to know tonight that we as a people will get to the promised land. So I'm happy tonight. 'Mine eyes have seen the glory of the coming of the Lord.' "

Those words contain mystery and a hint of having been in the

presence of God the way most persons never are. It is clear that he claimed special experience and insight and therefore special authority that somehow was related to the powerful presence of God in his life. In some secret way never made public to us, Dr. King, like every authentic prophet, has been face to face with God's holy call. He has been sent on a mission. He acts with a new boldness, fearless before men and women because he speaks not out of his own conviction but he dares to utter the thoughts of God. Therefore, he said things that had about them a holy attraction and an awesome threat.

● **They are rooted in the tradition of their people.** Every prophet is deeply rooted in the memory of his people and draws strength from that memory. Amos remembered the old demands of God from Mt. Sinai and he must have meditated long on how those demands were pertinent 500 years after Moses. Amos must have pondered frequently the memory of the power of God made known in the Exodus when God completely changed the situation of Israel and of Egypt.

Martin Luther King, Jr. was also rooted in the memory of his people. He appealed to the memory of his Christian heritage and those great moments in history when the power of God dared to stand

against the earthly powers of the day. He appealed to the memory of those democratic roots of U.S. history with its noble vision of justice, mercy and compassion and of revolutionary changes. But he appealed especially to the memory of the black people, for he knew the power of that memory about suffering and suppression which dreamed of justice and freedom. Like every prophet, he urged his people to learn from the past, to act consistently with that tradition—whether religious, democratic, or black—which gives them their identity and their reason for being.

The prophet calls his people to take responsibility for the continuation of that history which since the Exodus has been pointed toward justice and freedom. These great historical issues, so every prophet asserts, are coming to reality now. King clearly identified himself with Amos in this matter in his Washington speech when he quoted Amos in a moving context: "We will not be satisfied until justice rolls down like waters, and righteousness like a mighty stream" (Amos 5:24).

● **They changed that which was unjust.** When the people do not do God's will or do not live up to the best of their heritage, the prophet warns that the present ways of doing things must be changed. When God's plan clearly calls for



"When evil men plot, good men must plan. When evil men burn and bomb, good men must build and bind."

Non-violence was Dr. King's strategy of protest, but he was jailed on occasion when he protested what he felt were unjust laws by breaking them.

UPI

freedom, justice, and equality and the present order is living out oppression, injustice and discrimination, then the present order opposes God and must be dismantled.

Amos announced the land would be lost, the royal family exiled, the rich become slaves, and almost nothing would be left of the people who are now powerful and com-

placent (Amos 3:12). God was not going to be easy on those who loved a luxuriant life without sensitivity to human need (Amos 6:1-7).

Speaking to his followers, Martin Luther King, Jr. once said: "When evil men plot, good men must plan. When evil men burn and bomb, good men must build and bind. When evil men shout

ugly words of hatred, good men must commit themselves to the glories of love. When evil men would seek to perpetuate an unjust status quo, good men must seek to bring into being a real order of justice."

The bus boycott in Birmingham became a symbol for a whole society—rural and urban, North and South—organized on racist lines and, therefore, against God's will. And like every prophet, Dr. King announced that if it's against God's will, it will be abolished.

- **They expose hypocrisy among religionists.** When prophets condemn wrong-doing, they are especially critical of those religionists who give sanctity to such wrong-doing. Every society manages to develop religious support for whatever values it holds, no matter how ignoble they may be. Every prophet must face this perversion of social values.

And so Amos says, "I despise your feasts and I take no delight in your solemn assemblies" (Amos 5:21). It's bad enough to act against God's purposes, but even worse to approve them in the name of God.

In his now famous letter from the Birmingham jail in 1963, Dr. King responded to clergy who were critical of his demonstrations: "You deplore the demonstrations that are presently taking place in Birmingham. But I am sorry that

your statement did not express a similar concern for the conditions that brought the demonstrations into being."

And to a group of church leaders gathered in Chicago in 1965, he said: "In the midst of a nation rife with racial animosity, the church too often has been content to mouth pious irrelevancies and sanctimonious trivialities. Called to combat social evils, it has often remained silent behind the anesthetizing security of stained-glass windows."

Martin Luther King's movement was strongly rooted in black religious experience and in the mainstream of the faith of the church. And he received a great deal of support from clergy. Indeed, while he understood a great deal about economic power and political mechanizations, the enormously compelling power of his leadership was rooted in and appealed to religious tradition.

- **They have a vision of a new world.** Prophets always have a double vision. They see not only the end of a corrupt world order which can no longer be tolerated, but they also believe that as God tears things down, God will, in hidden but irresistible ways, bring a new world into being. The new world will be safe and whole, but it may not grant to us all the special privileges of the world that has passed, and therefore we fear



Bob Fitch

"It is not enough to be concerned about the soul of persons; you've got to be concerned about the body and the environmental conditions, which may scar the soul."

Dr. King rallied black people to be proud they were black, to register to vote, and to protest their economic plight. He won the Nobel Peace Prize in 1964.

and resist its coming.

It was so with Amos. He announced that all that was wrong would end (Amos 5:1-2). But he also dared to share his vision of a new world of political security and economic abundance (Amos 9:11-15). He foresaw a time when Israel would be renewed, reconciled to God and secure in the land. And the dismantling would

be ended and there would be only building and planting.

It was so with Martin Luther King, Jr. He not only believed the old racist, dehumanizing world would and must be destroyed. He also believed a new world would come, one shaped by justice, freedom and equality. He held to this vision with a passion and his actions were calculated toward that

vision. Nowhere did he express this conviction more clearly than in his remarkable Washington speech before 200,000 "freedom marchers" during the great civil rights rally in August 1963, in which he used that enduring phrase, "I have a dream."

It was a key moment in U.S. history to have the vision of a new age detailed and dramatized from the steps of Lincoln's memorial. Nowhere did Dr. King speak with more authority.

● **They bring new life for the disinherited.** When the prophets talk of the end of the old and the coming of the new, they speak especially for the newness that will come for the disinherited, for those who knew few of the blessings of the old world now being torn down.

Against mighty Egypt, God intervened for the helpless, hopeless Israelite slaves. And so with Amos, who attacks "the interests" precisely in behalf of the poor and helpless, and all the others who are denied, deprived, despised, and excluded (Amos 8:4).

That is how it was with Martin Luther King, Jr. He was rooted among the despised blacks who could only ride in the back of the bus and he never became so big and powerful that he forgot. He never forgot helpless blacks and hopeless poor who never got a fair deal, and still do not, and cannot



until the present order of things is changed. Completely in character is the fact that he died while giving support to garbage collectors in Memphis, and surely there are no more despised, forgotten people than garbage collectors. But he was there with them because the new age would come there. It comes to the forgotten whom God remembers and values.



Bob Fitch

"I just want to do God's will. And he's allowed me to go up to the mountain. And . . . I've seen the promised land."

Coretta King, Dr. King's wife, has carried on his cause since his assassination on April 4, 1968, when he was in Memphis, Tenn., aiding striking garbage collectors.

Such an intrusion is always unwelcome, either in Bethel or in Birmingham. Martin Luther King, Jr. surely was killed because we fear the changing of our world. It's impossible to say he really came from God. One never knows, but in his passion and authority, there was something very frightening and glorious about his time with us. There could scarcely be

anything more frightening and glorious than the notion that God's purposes are going to reorder life with all their promises and threats. That's what every prophet speaks about. And it's heavy, even for faithful people. But because Martin Luther King, Jr. was among us, we know a lot more about who we are, and what we must do, and who we must become. □

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- To sing and play—a collection of Shalom songs and music
- 1974 Shalom calendar insert with many Shalom personalities, events and days noted and explained
- "Have you changed the way people live?" — an interview with New York's controversial TV newsman, Geraldo Rivera
- An inside look at Tanzania's ujamaa villages, which are a unique African experiment in sharing
- "Communal community" is a living concept practiced by a local church in Illinois and their youth group

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- "The Fish and the Great Sea," a short parable by Alan Watts
- A meditation from the Bible
- Arlo Guthrie discusses his father,

his own work and his hopes during an interview with Eileen Stukane

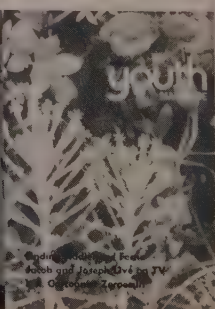
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- Teen-age skiers patrol Stratton Mountain in Vermont, the only youth ski patrol around

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- Learning the language of "sign" can be an exciting experience, even for those students who hear!
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- The tragedy of "Othello" is seen in a new way in a film starring Richie Havens and shot on location at a New Mexico commune
- Special report on South Africa, a troubled country and people

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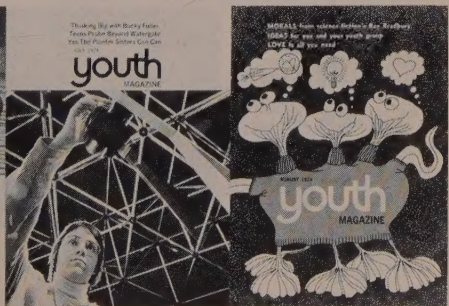
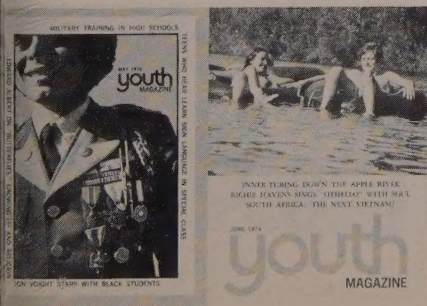
- Exploring the cosmic mind of Buckminster Fuller—an exclusive YOUTH interview
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- Visiting backstage with The Pointer Sisters, an interview by Eileen Stukane
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- A celebration greeting to our readers
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- Frank H. Seilhamer answers the



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- YOUTH's teen-aged readers tell which shows are their favorites and confide their criticisms of TV
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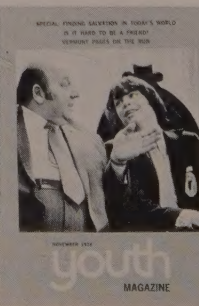
Creative Arts Awards for 1974

- This year's Creative Arts issue offers 80 winning works of 59 young people who entered our annual Creative Arts competition. Displayees are the best creative writing, photography, drawing, painting, collage and sculpture from over 1600 teen-age entrants.

Why not enter our 1975 competition? Rules appear on page 63.



Special pullout insert: "The Little Prince" by Stanley Donen and Richard Kiley



Sharing your talents can pay off!

ANNOUNCING THE 1975 CREATIVE ARTS AWARDS!!!

If you've got the talent, we've got the place you can show it off! Whether your favorite means of expression is photography, poetry, painting, drawing, sculpture or prose, you can display your skills, share your feelings with others and win \$25 to boot! How to accomplish this feat? Simple. Just follow the easy instructions below, let your creativity flow, and make sure we hear from you by May 1. We'll do the rest.

Creative Writing

Just about anything goes here—poetry, fiction, essays, plays, editorials, humor, satire, true-to-life stories — whatever form you like and feel you're best at.

Art Work

We welcome any type of art work that can be reproduced in YOUTH. This includes paintings, sketches, mosaics, prints, gags or editorial cartoons, story illustrations, graphic designs, or abstract art—any artistic expression of your own ideas or feelings. Because of mailing limitations, art work should not be larger than 12" x 15" nor smaller than 4" x 5".

Photography

Your print (or prints) should be black and white, and no larger than 12" x 15" nor smaller than 4" x 5". You do not have to do your own developing and printing to enter in this category.

Sculpture

If you've done a mobile, paper folding, wood carving or any piece of sculpture which you'd like to submit, send us photographs which best present all the dimensions of your work.

Here are rules and guidelines:

1. You must be between 13 and 19 years of age to enter.
2. Your entry must be your original work. It may be something you've done as a school assignment, for your own enjoyment, or especially for the contest, but it must be your own.
3. You may submit a total of five entries, but please mail them all together, if possible.
4. Identify each entry with the title of the work, the media you are using, your name, age and address. Place this information in the upper right corner of each writing entry, and on the back of each photograph or piece of art work you send.
5. Submit writing entries on 8½" x 11" sheets of paper. CREATIVE WRITING ENTRIES CANNOT BE RETURNED. So please keep a copy of your work.
6. All entries must be mailed by May 1, 1975.
7. Send your original entries to:
CREATIVE ARTS AWARDS, YOUTH magazine, Room 1203, 1505 Race St., Phila., Pa. 19102. After the judging is completed, all entries other than Creative Writing will be returned.



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Pullout Section

I CAN'T WAIT

A prayer

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